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# WOMAN,

AS GOD MADE HER,

IN THE

# TEMPERANCE REFORM,

HER

PAST, PRESENT AND FUTURE STATUS.

BY

MRS. M. A. CATOR.

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S. CHEW

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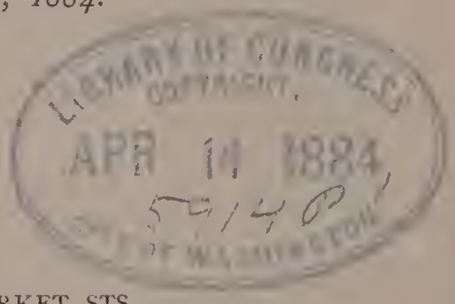


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# PREFACE.

In order to refute the assertion that man is superior to woman, and capable of accomplising more good in moral reforms, and especially in this one, Intemperance, we propose to untie this knotty question of man's superiority, showing he was not so created or endowed by his Maker; consequently his position is a false one.

We shall then speak of the embodiment of intemperance—what woman has done, and is doing, in the temperance reform, notwithstanding the impediments man has thrown in her way; what she is capable of doing, and will do, when invested with her rightful power—the elective franchise.

We shall then lift the curtain, that all may have a view of the whirlpool of vice into which man's single-handed legislation has drawn us, and shall endeavor to give it a thorough investigation.

And, lastly, the closing scene in this great drama of drunkenness, brought about by woman's refining and purifying influence, when invested with her God given rights.

Woman's equality with man, long since buried in the mythology of past ages, is now emerging from its dark tomb. The resurrection morn to her soul is breaking, and soon, through the leadings of God's holy spirit, in newness of life, clothed with power, she will stand forth rejoicing in her own strength.

And now to this question, "Woman's inequality to man," or in other words, man's superiority to woman, we would respectfully ask your undivided attention.

# WOMAN;

## IN THE TEMPERANCE REFORM.

Scott says of Queen Caroline, "that she is content with an influence, which is none the less potent because it is unseen." We suppose he meant by this, that Queen Caroline was content with an influence which men allowed her to exert behind her throne.

And this is what a vast number of men, at this enlightened age, would like women to be content with—a power exerted unseen and unfelt, only so far as that power would assist in raising men to eminence. But instead of woman's exerting her powers unseen and behind the throne, she should be standing shoulder to shoulder with man, with him ascending the hill of science, climbing to the highest pinnacle of fame, and from this point of eminence, should be allowed to exert her powers openly, frankly and freely for the universal good and benefit of mankind.

Now, for proof of the truth of these premises, let us turn to the sacred word. Here we read, "God created man in His own image. Male and female created he them." Mark you, "Male and female created He them." A unit, composed of the integral parts of man and woman—making the one complete man, which God created in his own image—"Male and female created He them." The spiritual parts of these two beings are indissolubly united; separate them and you have only one-half of the image of God, standing separately and alone—a deformed being, such as man has ever been since our first parents ate of the forbidden fruit in the Garden of Eden.

And why deformed? Because up to this time the integral parts of woman, which is the better part of the one man created by God, have only existed in the world by sufferance, and this is why man has run into such excesses of riot and drunkenness. His purer and more virtuous part, which is

woman, has been held in obedience to his unbridled passions and appetites. As to the development of these passions and appetites we freely admit that man has excelled woman to a very great extent.

After God had created Adam, He saw it was not good that man should be alone, and He said I will make a help-meet for him. (The correct rendering of this passage is, a help like unto himself.) This after thought in God, showed that the man was not complete, and that the woman was to be created in order to burnish and finish him up, making of him the one complete man created in God's own image.

And the Lord God caused a deep sleep to fall upon Adam, and he slept, and he took one of his ribs, and closed up the flesh instead thereof. The word does not say from which side God took the rib, therefore we have a right to conjecture it was taken from the left side, the rib lying nearest Adam's heart, and from this rib He made woman. He could have made her out of anything else, just as well, so far as his creative powers were concerned. But God had an object in view when he made woman out of man's rib, and no doubt it was this: He would so make her that it would be utterly impossible for man ever to deny that woman, in her physical nature, was bone of his bone, and flesh of his flesh. Let him deny whatever else he may of her equality with him, he can never deny this, for she is bone of his bone, and she is flesh of his flesh. The difference consisting only in this: Man was made out of the crude material—dust. Woman out of the same constituent element, after having been subjected to a refining process, sufficient to make of it organic matter. Then out of this organized matter (bone) woman was created. Here we have a key to her finer physical nature. Now in order to have perfect harmony existing between her physical and spiritual natures, her spiritual parts must have been refined just in proportion as has been her physical parts; otherwise she could not be the self-poised, well-balanced, true woman; and thus, when permitted to stand on an equality with man, in her integrity of heart, her purity of life and character, she must be accepted by him as his equal. When united we have in these two beings, as already shown (both having been made of the same constituent element), the one man created in God's own image. "Male and female created He them."

Let us now consider for a few moments the curse pronounced by God upon our first parents for their transgression. This bears directly upon the point in question—man's superiority to woman. And God said to Eve, "I will greatly multiply thy sorrow, and thy desire shall be to thy husband, and he shall rule over thee." And to Adam he said, "cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. In the sweat of thy face shalt thou eat bread, until thou return to the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Those who know anything of the agonizing throes of nature in consequence of woman's taking her true position in life, which is a maternal one, know something of how meekly she has bowed her neck and submitted to her yoke. The teeming millions of earth's sons and daughters, who are now running to and fro upon the face of the earth, like the surging waters of the great deep, answer as to how faithfully and well the duties involved in her curse have been performed. "Thy desire shall be to thy husband, and he shall rule over thee."

This was spoken by God to woman, as a prophecy, and not as a command. For instance, the curse that was pronounced by God upon the serpent. "Her seed," woman's seed, "shall bruise thy head." Mark the language—"shall bruise thy head"—prophesying of Christ, foretelling his coming. As we have said, this was spoken by God to woman as a prophecy and not as a command; knowing, as He then did, the evil which existed in the human heart, and that its natural tendency would be to rule, and man being the stronger physical part of the one man created in God's own image, would naturally tyrannize over the weaker physical part which is woman; as if God had said: the evil which is in man will work itself out, and this shall be one of its results—he shall rule over thee.

For proof of this we have only to refer you to the uncivilized portions of mankind. The more ignorant and barbarous the nation, the more cruel and tyrannical the men to their wives and daughters.

In most Pagan countries women are treated as slaves, and in many instances worse than this; they are made beasts of burden for man's comfort and convenience. Just in proportion as we advance in Christian civilization, just in that proportion does wo-

man come from under the tyrannical rule of man. God said to Adam, "In the sweat of thy face, shalt thou eat bread." Nothing of the kind was said to woman, not even hinted at by God, but we see since man assumed his power to rule she has not only borne her own curse heroically and well, (as we have already shown) but has been compelled to bear the heavier part of man's.

Her poor frame in consequence of her weaker physical nature, has been coerced and jaded on until her brow has sweat more drops than has ever fallen from man's stalwart form. Women in the rural districts, and also those in ordinary circumstances in life, both in city and village, standing at the head of their households, are the hardest worked members of society, while others belonging to the family, comparatively speaking, live lives of leisure. Man has ever been taught self reliance. Woman, in juxaposition, dependence; man, the lawgiver, woman the subject; man, the privileged character; woman, the restricted one. These two deformed beings have gone to the hymenial altar, and have been joined in holy wedlock, and thus has our race been propagated, the female portion taking the place assigned them by man; the male portion the place which man in his self-complacent spirit has assumed, when both should have been self reliant, both lawgivers, both privileged characters, at least so far as doing good to our fellow beings, which privilege is not always granted woman, especially when man carries the purse, although the contents of that purse may be the direct fruit of her own labor. In country life this is emphatically true in a majority of instances, and more especially so in grazing districts.

Because of woman's avowed determination to probe these festering wounds existing in society to their very bottom, comes up the cry from nether depths: fanaticism, spiritualism, &c., and good men have joined in that cry, not knowing from whence it came. Satan is alarmed, and well he may be, for the bombshells of truth and justice are flying thick and fast from woman's hand into his well-guarded camp, and soon we will have it all ablaze, routing the arch fiend and putting him to flight, together with all his hosts.

Let us now take a view of intemperance, and catch a glimpse of its motive power. All are aware that this is the greatest enemy with which the human family have now to contend, and as we behold him in his more than gigantic proportions, ill-

formed and defective in every part, we feel that language would utterly fail us should we attempt to portray accurately his wicked and ungainly visage, for we have embodied in this one evil nothing short of his Satanic majesty—the living, acting, spirit; the motive power. A formidable enemy indeed, but let not this alarm or discourage you, for it is written, "No one goeth a warfare at any time at his own charges." Our Captain, who leads and protects us in this great conflict, is mightier than all the powers of darkness combined, and he has honored us by putting into our hands this great and good work. Now it remains for us to marshal our hosts and equip them for battle. The line of demarkation is already drawn. Upon the left stands the liquor dealer, the rum drinker, the wine tippler, and all of their attendant vices. Upon the right the men and women of stern principle and integrity, who will not swerve to the right or the left, but will unflinchingly stand and make battle with this great enemy, Intemperance.

The most effectual power which we have at our command must be brought into requisition and made to bear upon the liquor traffic. Men have worked single-handed and alone for the last fifty years or more, legislating and making laws to restrict and overcome this monstrous evil. But where and how do we stand as a nation this day upon this vital question? Let the liquor fumes and the oaths that are now coming up from the dark dens of these earthly hells in high places answer, where? Let the groans and the cries of the widow and the orphan, in their dire need, whose husband and father has fallen a victim to strong drink answer, where? Let the poor wife who is this day toiling as never a slave at the south toiled, to feed and clothe otherwise naked and starving children and besotted husband, and who stands in constant dread lest this fiend in human form should be tempted to take her life, and that of her little ones—call her, for verily she is within hearing—and let her answer, where? Interrogate her still farther. Ask her what heed has been paid to her piteous complaints; what laws have been put in force in answer to her pleadings? For many a time has she stood before the bar of man pleading, praying for protection for herself and little ones against this terrible evil. Let her pathetic appeals, together with the help which she has received, give answer as to how and where we stand as a nation this day

upon the liquor traffic. As we have said, the most effectual power which we have at our command must be brought into requisition, and be made to bear upon this monstrous evil.

Woman has been, and is to this day, the principal sufferer. Her voice and influence should be heard and felt above all others, for she has shown, by her great forbearance, her almost superhuman endurance, that she is equal to any and every emergency. The very nature of the case teaches us that woman, through suffering, has been disciplined and fitted for this great work. Having been endowed by her Maker with keen perceptive faculties, with an intuition that at once perceives the right without reasoning, then add to this her tender, sympathetic heart, her affectionate disposition, that causes her to cling with such undying tenacity to the object upon which she first sets her young heart's love, holding on when it seems that the last ray of hope is gone, pleading and praying for his redemption, and not until the last breath is drawn, and his death-knell sounds upon her ear, does she relinquish her hold.

We see, from woman's natural endowments, that she is permanently fitted to labor in the Temperance Reform.

By the position which God and nature has assigned her, as guardian of the youth, she has it in her power to instill within these tender minds right principles, and to mould and fashion them at will. There is not a Christian mother in all the land, but feels the responsibility of training the immortal spirits committed to her care, as man never felt, nor never can feel. Woman being of a susceptible nature, and being the better part of the one man created by God, she is more closely allied to the Saviour; consequently draws continual and fresh supplies from Him, which fit her to battle efficiently with every form of vice, and especially with this one, Intemperance, for nothing short of divine power can meet and cope with this Prince of Darkness. This, woman has through the gift of God's Holy Spirit in greater measure by far than man, for how often we hear her tell how God has arrested and saved the poor inebriate in answer to her prayer.

"The gravest responsibilities of social life must ever rest upon the mother of the race. Therefore, law, religion, public sentiment, should unitedly declare her free," and untrammeled, that she may be permitted to exercise all of her God given faculties

for the good of mankind. But neither law, religion nor public sentiment, as now taught and enforced, do so declare her, for she is not, even at this late day of Christian civilization, allowed always to speak, and to act, according to the dictates of her own conscience upon this momentous subject, Intemperance. Woman, being thus held in bondage, God is being robbed of his most effectual instrumentality in carrying forward this great and good work, while humanity is suffering and crying aloud for help, and for that help which woman alone can give, but which will never be vouchsafed to man until woman has the free use of all her faculties, and is allowed to exercise them under the teachings and guidance of God's Holy Spirit.

Once we were wont to look with compassion upon the poor slave woman, bowed down with burdens grievous to be borne, driven under the lash from early morn until late at night, with galling chains cutting into her very bone. This, indeed, was a sad spectacle, and no one would presume to say but that the poor victim felt the galling of the chain, the smarting of the lash, more keenly than the man who forged the chain, and the hand that dealt the blow. Woman has been, and is to this day, to a certain extent, held in bondage like unto that poor slave, only in a higher and more cruel sense, for the galling of the chain, cutting into flesh and bone, is not to be compared to the galling and the trammeling of the immortal spirit.

For ages past woman has been writhing in the chains of subordination forged by man. Almost every door to eminence, fame, and high scholarship has been closed against her. Since the founding of our colleges, until within the last few years, she might have gone at any time to any one of their doors, with a purse well filled with shining gold, with a head well balanced, resting upon a strong and a vigorous frame, with a life so pure the record of which could not show a blot, and knocked and knocked for admittance, when she would have received the cool but stern answer, we do not admit lady students here. And now we would ask, in the name of humanity's God, what right has any portion of the human family to set up such arrogant claims, excluding others from participation, when all are endowed with the same reasoning faculties, the same mental powers, the same hungerings and thirstings after knowledge, and the same accountability to their Maker as to how they

spend their time, and the use they make of the talents which God has given them. They have no right except that which is assumed through arrogance, and mortal man never put himself in a more perilous position in life than in the way of progressive truth, reaching out his puny hand to clog its wheels and impede its progress, for soon the sword of justice will be unsheathed and drawn to strike the blow, and all such will feel its power. Man has ever considered it as one of his prerogatives to control the education of woman, and in matters of law he sits to condemn or acquit her in our courts of justice, as the case may be, and when she is found guilty, she is made to suffer the full penalty of the law which she has had no voice in making, and yet we read in our statute books, that the power which governs is invested in the hands of the people governed, and this is the organic law of the nation, upon which is based all of our laws, and out of which has grown this republican form of government. How can man, in direct opposition to this organic law, withhold from woman longer her right to the elective franchise, and expect to be acquitted from acts of injustice, when he stands before the tribunal bar of a just and a holy God?

But, to woman's education. Our colleges are not all open to woman. Our girls are not permitted to receive a classical education by the side of our boys in some of the oldest and most noted of them, and to thus drink deeply from these great fountains of knowledge. But, thanks be to a just God, we are making rapid progress in this direction, and trust that the day is not far distant when men will everywhere come to realize and to know, that the greatest and best good of the nation can be obtained only in and through the higher education of woman, the mother of the race. If this be true, ought that class of men who frown upon the highest and noblest of all endeavors in woman, the acquisition of knowledge, be regarded as the highest type of manhood? Ought they to be looked upon as the God-given protectors of woman—her superior, her guardian? It is but a few short years since, when, after a persistent effort, a few ladies had succeeded in gaining admission to one of our medical colleges, they were so insulted by the male students that they were obliged to leave, and were followed by these same men into the street, as they fled for refuge to their respective homes.

Again we say, thanks be to a just God, that day has past, and poor, frail, weak, woman, has paid the penalty. She has borne and suffered patiently that right might prevail, and to-day we find her at the bed-side of the sick and suffering, the long and much needed friend of woman in the capacity of a physician, giving comfort and help to her sisters in their greatest need. In the years gone by, anything above a common education for woman has been considered wholly superfluous by most men. In ordinary households it has been next to impossible for her to get sufficient knowledge to fit her for any capacity in life save that of a drudge in the kitchen, or a maid in the nursery.

Do not understand by this that labor necessary to be performed in every household is considered degrading. No, far otherwise; but that mind, intellect, and understanding, which are encased in all of these bodily forms, should be nurtured, expanded, and enlightened, in keeping with the strengthening of the muscle, the hardening of the bone and the sinew, the expansion of the frame, so that when woman reaches her full physical stature, she will not have a pigmy of a soul encased within, but one so large, so noble, so wise and pure, that everything which her hand in the capacity of labor touches will be made honorable, and will be exalted by reason of that touch. Woman's greatest need at the present time is, that new avenues be opened to her, and that she be paid for her labor, according to her ability to perform, equal with man. Although within the last forty years, from seven occupations there have been opened to her two hundred and eighty-seven which she can lawfully engage in, yet these do not meet the demand for her present and future usefulness, so that the increase of knowledge, which she has been permitted to obtain in our schools and otherwise, may not fall into disuse as heretofore, and thus become latent power, but that it may be brought into active service, and she become strong and vigorous in the use of all her faculties.

Woman has ever been required to make the brick, while man has stood in every avenue to prevent her approach to the material with which to make the brick; but notwithstanding these many hindrances, woman has made the brick—not the brick to be put in the drunkard's cap, but the brick of granite, to be placed as a foundation stone whereon to rest this American Republic, and on it inscribed, as we firmly believe, "Woman's

Enfranchisement." Man never tires of extolling the excellencies of the female character. He says, "no man was ever blessed with a nobler mother. Her Christian example and pure life has ever been a constant restraint upon my otherwise unbridled passions. In fact, she was almost a saint." And then of his wife—"she is one of the most amiable and unselfish of mortals. With such patience and untiring devotion, such careful watching and painstaking lest anything unpleasant should occur to sour my feelings;" and then my daughter—"she is so loving and obedient, she actually anticipates my every want; her face is all aglow with smiles if she sees that in any way she can render me assistance." Then, straightening himself up amidst these beautiful surroundings, almost angelic, exclaims, "Can I, will I, ever give my consent that these beautiful women of mine should come in contact with the coarse and vulgar men of the world by going down into that dirty, filthy pool of politics? No, never! For one I will throw my strong arms about them, and shield them from all such evil influences." We would simply ask just here, and a very pertinent question it is, who made that dirty, filthy pool of politics? Did man? My friend, it is because your mother is so pure and angelic, your wife so amiable and unselfish, your daughter so loving and obedient, that we want them to go down into that dirty, filthy pool of politics, and by the grace of God to purify it, and make it a fountain of living waters, that shall send forth crystal streams in such copious effusions, that the whole land will be inundated.

It is man's utter failure, in legislating upon this vital question, that has wrung from the throbbing heart of woman the cry, "Give us the ballot," "the only remedy for present wrongs, and the only guarantee for future rights." We come as American citizens, as wives and mothers, asking only our God given place by the side of man, as a help like unto himself, in this great emergency—a nation struggling to regulate a monstrous evil, and we feel the only safe way is to annihilate it. Therefore we respectfully ask permission that we may help in this good work of annihilation, for it is now an acknowledged fact, that woman is the greatest factor known in the Temperance Reform, laboring as she does in the Gospel Temperance line; she has shown her ability to do and to suffer for Christ's sake, only that she may be able to win souls for Jesus, is her highest

thought. "If it is not woman's privilege and province to wisely protect and legislate against an evil that is taking from her many of her dear ones, robbing her of all her home comforts, everything that serves to make life desirable, then she has no mission in this dark, sin-cursed world of ours." Perhaps the time has come when man will be willing to admit that the woman of the present is not as the woman of the past; that as man has advanced in knowledge, so has woman. "The same road is being traveled by man's feet as by woman's. The same laws should be established for the one as for the other; for we know what man knows if he would please to admit it—that God is no respecter of persons; he loves alike the souls of man and the souls of women." This is the spirit of the age in which we live. Would it not be wise for man to concede these terms to woman, that she may forthwith join him in this great work of reconstruction? There are evils existing in society that require the combined forces of man and woman to overthrow. Will you not help to make her strong, a power to be felt for good throughout the whole world, after having oppressed her so long? First renounce that long held opinion of woman's subjugation; then throw down your bars, open wide your doors, unmanacle her hands, her limbs, and bid her go free.

Then should you consider it unsafe for her to enter the dark places where men for so long a time have been wont to congregate alone, volunteer your services as her body guard, that her voice may be heard, her refining and purifying influence be felt, for woman's natural sagacity and keen insight will soon penetrate to the now almost fathomless depths of these great evils, and will extricate their deep and dangerous roots.

In the name of humanity, we say, call aloud for this great army of pure, noble, temperate women that now stand waiting, and let them enter upon this noble work of reconstruction. It is high time that her voice was heard and her influence felt in the dark dens of drunken debauchery and licentiousness, for as Pollock has it, not of one man but of many thousands can it be said:

> "I saw them enter in, and heard the door
> Behind them shut, and in the dark still night
> When God's unsleeping eye alone can see,
> He went to her adulterous bed.
> At morn I looked, and saw him not among the youth.
> I heard his father mourn, his mother weep,
> For none returned that went with her.
> The dead were in her house, her guests in depths of hell.
> She wove the winding sheet of souls,
> And laid them in the urn of everlasting death."

Because of this great transgression, there are many otherwise bright and beautiful homes made dark and desolate, the light and the joy all gone out, and in smothered grief, for the love of the dear little ones, these impure beings are permitted to remain in these darkened homes, being clasped in the loving arms of woman, resting upon her pure and noble heart, to the truth of which thousands and tens of thousands of the pure but broken-hearted women of earth will testify. Therefore, we demand, in the name of a just and a holy God, that the same standard of purity shall be held up for man as for woman; that he shall be branded with the same brand that his companion in iniquity is branded, for in the sight of heaven the blackness of their crime is the same. God sees and makes no distinction of sex. Man not for a moment, in this, should consider himself the privileged class, but should be made to realize that every pure and virtuous woman spurns him as she does the viper coiled at her feet; and not until woman shall have set her face as a flint against the vices to which men are so addicted can we hope for a reform. Neither can we expect to have just legislation from men, so long as the majority of them are addicted to strong drink, and their ambition is to make woman their prey. But,

When these dark and surging billows
  Are transformed to crystal waters,
We 'll no longer see our fellows
  Hanging by rum's cruel halters,
    Dropping in the burning lake.

But murder, theft and drunkenness
  That now go stalking through our land,
Together with licentiousness,
  Shall be held and bound by an angel's hand,
    And cast into the burning pit.

Their names are written and defined,
  The old Dragon, Serpent, Satan,
They no more shall deceive mankind,
  But are doomed and sealed as it is written,
    Low down in the bottomless pit.

The sin consequent upon the liquor traffic will never rest upon the soul of woman. Not even the sin of omission, for she has had no hand in helping to frame the law that permits man to deal out to his brother man that which brings such misery, woe and want into their once beautiful and happy homes, robbing them of the rights which are guaranteed to every American citizen, which rights are incorporated in and laid down as

one of the fundamental principles of our government, namely: All have a right to life, liberty and the pursuit of happiness. No true happiness can be found in a drunkard's home; no liberty, but to suffer the will of the infuriated man, who was once the loving husband and tender father, but now crazed by strong drink. No life but that which is being blasted by the blightening curse of rum. The blood of the souls of these poor inebriates will be found in the skirts of man's garment, and it will cry out against him in that great day of account. Ye knew your duty but ye did it not.

That class of men who think they are doing so much for their country by way of revenue in casting their ballots for the license system, and they who deal out the intoxicating cup, may receive a greater punishment by far than their poor, weak erring brother. Better not have any revenue, better not have any government, if that government cannot protect its people from dire pestilence sweeping through the great body politic, and prostrating its social fabric. Call a business legitimate when the curse of a just God is resting upon it?

Every dollar that goes into the rumseller's coffers has the curse of a just God resting upon it, and this curse still remains, let it go where it will, into church or State treasury.

First of all we should haste to learn the worth of the immortal soul, as near as it is possible for finite minds to comprehend, and understand it. With this great knowledge, we will be enabled to lay aside all preconceived opinions, as regards the instrumentalities to be used in saving the soul—the ways and the means are as nothing, not even the dust in the balance, when compared with the worth of the soul, saved or lost. Only that these precious ones, for whom Jesus died, be safely housed with him, is worthy of our thought. If Christian men and women everywhere were doing all they could for God and humanity, (and this is their bounden duty) they would have no time to be so wondrously exercised in regard to woman's sphere and duty, but their chief concern would be to build so that the master builder might approve of their work—the embellishment of their immortal souls. Christians are just beginning to breathe the free air of the saints in light, while upon their banners are inscribed, "Holiness unto the Lord." Then from this great fountain

of God's eternal truth let us drink deep with a full determination to know and to do nothing but his holy will, working and stimulating others to work in the Master's vineyard, for when God plucks from his garden, he plucks the leek, the violet and the hawthorn. These unseemly plants and flowers, with their prickly thorns and offensive odors, are strewn all along life's pathway, in the form of human beings; let it be our life work to prune and to train these for our Master's service, that the day may speedily come when woman will be invested with her God-given rights, and thus will hold in her hands the balance of power, and will be permitted to exercise it, to the entire overthrow and annihilation of this monstrous evil, the liquor traffic.

I hear my risen Saviour now saying to me, "If I will that he tarry till I come, what is that to thee? follow thou me."

The path may seem rugged, the way may seem hard,
The brambles may tear thee, thy flesh may be scarred;
The cold blasts of winter, its hoar frosts and snow,
May chill and may pierce thee while onward you go.

The multitude may throng thee, to hear what thou'lt say,
The wicked may scoff, (but the righteous will pray,)
They will taunt and revile thee, not fearing my word,
With curses most bitter denying their Lord.

These trials, though sore, press hard on thy way,
Let none of them daunt thee, but work while 'tis day,
For the night cometh on, prove faithful and true,
The harvest is great but the lab'rers are few.

My sheaves must be garnered, for fast ebbs the tide
Of vice and intemperance, now 'n Christ all may hide;
He's the rock that was cleft to shelter from storm,
Then haste to this covert, and bid others come.

If you know of my power and sinners' great need,
Go sow by all waters this life-giving seed;
For every one sown, that is watered with tears,
Will yield a rich harvest in all coming years.

The cross may seem heavy, but bear it for me;
Remember the anguish of Gethsemane,
And sleep not for sorrow, but watch unto prayer,
For lo! I'll go with thee, and strengthen thee there.

Then, when the great conflict with sin is all o'er,
I bear thee up quickly to the bright shining shore—
Will crown thee with glory and welcome thee in
To the courts of high heaven, ne'er tarnished with sin.

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